

14* THE CHURCH OF ENGLAND

vision which had floated before
the eyes of the
humanitarian and the idealist.

It did not vanish without a struggle. At

the very
height of the economic crisis, Bucer,
the tutor of
Edward VI, and Professor of Divinity at
Cambridge,
stated the social programme of a Christian
renaissance in
the manual of Christian politics which he
drafted in order
to explain to his pupil how the Kingdom of
Christ might
be established by a Christian prince. Its
outlines were
sharpened, and its details elaborated, with
all the re-
morseless precision of a disciple of
Calvin. Wilful
idlers are to be excommunicated by the
Church and
punished by the State. The
Government, a pious
mercantilist, is to revive the woollen
industry, to intro-
duce the linen industry, to insist on pasture
being put
under the plough. It is to take a high
line with the
commercial classes. For, though
trade in itself is
honourable, most traders are rogues—
indeed "next
to the sham priests, no class of men is more
pestilential
to the Commonwealth " ; their works are
usury, mono-
polies, and the bribery of Governments to
overlook
both. Fortunately, the remedies
are simple. The
State must fix just prices—" a very
necessary but an
easy matter."¹ Only " pious persons,
devoted to the
Commonwealth more than to their own
interests," are
to be allowed to engage in trade at all.

In every
village and town a school is to be
established under
a master eminent for piety and wisdom.
" Christian
princes must above all things strive that
men of virtue
may abound, and live to the glory of God. . .
. Neither
the Church of Christ, nor a Christian
Commonwealth,
ought to tolerate such as prefer private
gain to the
public weal, or seek it to the hurt of
their neigh-
bours." »

The Christian prince strove, but not, poor
child, as
those that prevail. The classes whose
backing was
needed to make the Reformation a political
success had
sold their support on terms which made it
inevitable